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Church of God
Evangel



They Also Serve

Submitted by P. J. ZONDERVAN

HERE IS A POEM in which the poet expresses the wish that he could build a house by the side of the road and just be a friend to the passing throng. For a dozen years now, I have been fortunate enough to have occupied a position strikingly similar to that to which the plaintive poet aspired. Undoubtedly it was divine providence that decreed that I should take up my duties in a city hotel.

There is no lonelier spot in the world than a hotel room in a strange city. Many times I have seen people on the verge of making a mistake that they would have regretted to their dying day, just because of homesickness, or loneliness, or sheer boredom. I feel a glow of satisfaction when I look back in memory on the large number that I have been able to help. Indeed, some even have reached the supreme decision in life in their hotel room with me, and changed their entire outlook and goal because of me.

There was the man enroute to a distant city to wreak vengeance for the death of his father who stopped with us some years ago. He was angry, and not without provocation, but when I counseled with him he was convinced that "vengeance is mine, saith the Lord" and he went back home to forgive, and try to forget.

Then, there was the lonely traveling salesman who, from sheer weariness, was about to commit a sin that might have wrecked not only his own happiness but that of his loved ones. He now rejoices that he was persuaded that permanent happiness can be gained only through truth and fidelity.

My position here at the hotel has enabled me to be of assistance to hundreds at a time when they needed friendly guidance and direction. There have been young girls away from home for the first time; men attending fraternal conventions without their wives; soldiers and sailors on leave or even A.W.O.L.; business men away from home and flush with money; and young men so lonely and broke that they were capable of doing almost anything. Many were bent on mischief, and were ready prey for lurking temptations.

I have found that advice does much more good when sought than when it is offered. All of the folks who have ever consulted me, have really wanted to do the right thing, down in their hearts. Some, like the lady who was leaving her husband, came to realize that they had allowed little worries and problems to pile up until they became big ones. She saw for the first time that the world is full of sunshine and happiness for those who try to solve their problems instead of brooding over them.

As I say, I have been in an excellent position to help, because folks knew that I would tell them the truth. And if folks in trouble will just face the truth the truth will set them free.

But I won't be around the hotel much longer. I am getting old and worn out. But it is wonderful to know that many folks will remember me, and to feel that I have been of service to people in need of direction.

A fine group of men who first gave me my job at the hotel are going to replace me. It is the eternal law of life that the old must give way to the new. So the Gideons are going to give my place in room 607 a brand new Bible.

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WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saint's feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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An outstanding sermon preached
at the recent NAE Convention.

Vanguard of the Evangelical Movement

By HAROLD J. OCKENGA

Pastor of the Park Street Church, Boston, Massachusetts

"Behold, I have set before thee an open door, and no man can shut it," Revelation 3:8b.

"For a great door and effectual is opened unto me, and there are many adversaries," 1 Corinthians 16:9.

EVANGELICAL IS A WORD needing definition. One dictionary declares it to be "holding or conformed to what the majority of Protestants regard as the fundamental doctrines of the gospel, such as personal union with Christ, the Trinity, the fallen condition of man, Christ's atonement for sin, salvation by faith not by works, and regeneration by the Holy Ghost." A. A. Lodge declares, "An evangelical believer holds that every individual must be spiritually united to Christ, and through union with Christ united to the church" (*Popular Theological Themes*, Lecture XV, p. 337). A subsidiary definition of evangelical is, "In a special sense, spiritually minded and zealous of practical Christian living, distinguished from merely orthodox." Another is, "Seeking the conversion of sinners, as evangelical labors or preaching." An evangelical is one who adopts these evangelical principles.

The doctrinal position of an evangelical is clear. He embraces orthodox or creedal Christianity. Evangelical Christianity is stated in the incorporation papers of the Church, namely, the New Testament, and in the great creeds and confessions of Christendom. Christianity is a historical phenomenon capable of historical investigation. It is what historical evidence declares it to be in its origins, incorporations and two thousand years of existence.

An evangelical accepts the objective truth embraced in the Apostles' Creed, namely, the Trinity, and the Nicene Creed; namely, the deity of Christ, and the Chalcedonian Creed; namely, the dual nature of Christ; and that later expressed in the Heidelberg, Augsburg, or Westminster Confessions.

Only those who embrace these truths have a right to the name "evangelical." Christianity is originally a message resulting in a life. Christ crucified and risen is the heart of that message. From the beginning the message of those facts was set forth as Christian doctrine. The content of the primitive teaching of the church is declared by St. Paul to be this (1 Corinthians 15:3): That Christ died is a fact; that Christ died for our sins is a doctrine which interprets that fact. The records of early church belief and teaching corroborate that this was the heart of New Testament teaching. The NAE adheres to this evangelical position.

An evangelical should be differentiated from those who

now appropriate the name merely because they are non-Roman. They do not embrace the doctrines of evangelical Christianity, and thus they cause confusion. It is a misnomer for a modernist to use the word evangelical. It even borders on the unethical. However, this word "evangelical" has been treated as the word "liberal." Liberal comes from *liber* meaning "free man." Originally it meant an individual who cast off the restraint of political control. By a peculiar process of history, a "liberal" in politics now means an individual who works for governmental controls in the welfare state, whereas a "conservative" is one who does not desire such controls. A "liberal" in theology was one who wanted to be freed from the historic creeds, but now, ironically, he has adopted a creed in the form of the universal fatherhood of God and the brotherhood of man which is even more rigid than the orthodox creed. The so-called "liberals" are very intolerant of those who do not hold it. Thus some who embrace none of the evangelical doctrines have appropriated the name of evangelical until there is considerable confusion in the ranks of ordinary Christians.

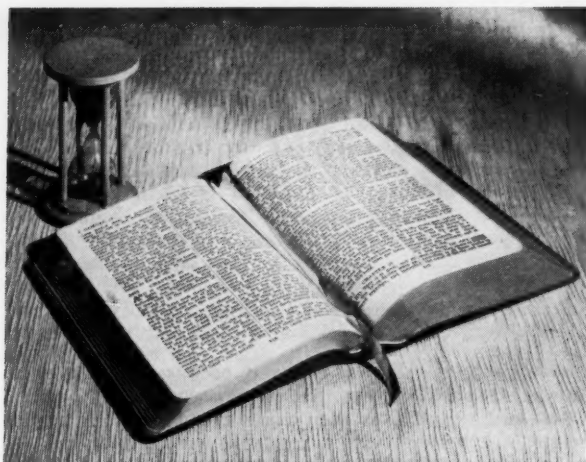
A distinction should also be made between evangelical and evangelistic. An evangelical should be evangelistic, but not all evangelism is evangelical, and vice versa. Ned Stonehouse in his great biography of J. Gresham Machen points out that Machen was often called a "fundamentalist" when in reality he had little in common with the fundamentalist movement. What he was, was a consistent evangelical of great scholarship. Thus some of the great evangelicals of history have not been evangelists, and often active evangelists have been called evangelicals.

Whatever church commits itself to the defense and propagation of this position will inevitably emerge into leadership in Christian affairs. Leadership in several realms is synonymous with evangelical leadership.

BIBLICAL LEADERSHIP

EVANGELICAL CAN never be disassociated from Biblical. The ground of evangelical authority is the Bible. The evangelical stands on the Bible as the Word of God—the infallible rule of faith and practice. His doctrinal teaching and his way of life are derived from an exegesis of Scripture. The question is, What does the Bible teach? When that teaching is ascertained, the obedience to it is implicit.

This stands opposed to sacerdotalism which placed the authority in the church and centers it in an infallible Pope. J. N. Darby pointed out that this claim of authority is grounded by Romanism in the Scriptural passage of Matthew 16:16-20. Then he points out that having grounded it on the Scripture, the Roman Church supplants



Photograph by Ewing Galloway

the church for the Scripture and thus they attempt to both have their cake and eat it too. Either their authority is based on Scripture or else it is based on the church, but it is to beg the question to ground it in the church and then establish the church on the authority of Scripture.

Evangelical authority is opposed to that of modernism which placed it in the human mind. Modernism makes the individual autonomous, independent and able to sit in judgment upon the contents of the Bible. He may accept the entire Bible as the Word of God, but he does it not on the authority of divine revelation but on the authority of his own judgment. The same individual could reject half of the Bible or all of the Bible on exactly the same authority. There is no certainty, no uniformity, and no continuity in this view of authority.

The evangelical authority is opposed to that of neo-orthodoxy represented by a whole roster of modern theologians from Brunner to Tillich. This makes a shambles of the Bible and yet declares that it still believes we encounter the living Word of God in the Bible witnessed to by the Bible and by the Holy Spirit. It is not an objective written revelation but only a revelation as it is opposed to discovery on the part of the individual. A clear statement of this is given in *Revelation and Reason* by Brunner.

There is a respectability attached to the evangelical position because it is taught in the Bible. When one applies the inductive method to the Bible, he will let the Bible speak for itself. Careful study of the statements of the Bible on revelation and inspiration and a systematization of the facts which result will support the evangelical position. In the Pentateuch there is constant communication of truth from God to men. We read, "And God said." This was true of Noah, of Abraham and of Moses. The very subjects of the Book of Genesis were such as could not have been invented by man or reached by discovery. Such things as the creation, the monotheistic character of death and prophecy are examples of this. Either these were communications of truth to man or else they were forgeries.

A glimpse into the prophets reveals that the prophets themselves resisted their call given to them by Jehovah, but when they accepted, they authenticated their ministry by the fulfillment of their prediction.

In the Gospels we find that information was imparted,

inspiration was acknowledged, and prophecies were fulfilled. In the epistles of Paul the evidence of revelation exists in his conversion (Acts 9), his commission (1 Corinthians 9:1, 2), his gospel (Galatians 1:12), and his being caught up into heaven (2 Corinthians 12:1-3). No one who reads the Bible can deny that the Bible affirms a divine revelation and an authoritative recording of it.

This evangelical position is intellectually defensible. The discovery of the Dead Sea scrolls presenting the prophecies of Isaiah and Habakkuk in their present form from as early a time as 200 B.C. refutes vast areas of critical attacks upon the Bible. The spade continues to vindicate the details of scriptural accuracy in the realm of history revealing the remarkable trustworthiness of the authors of Scripture, and independent writers like Velikowski in *Worlds in Collision* have brought evidence in support of individual miracles, as Joshua's long day.

When evidence is presented to a theist who believes that God created this world and can intervene by deeds or words so as to reveal Himself, these events and records are taken at face value. If this evidence is presented to a naturalist who by presupposition will not permit such a revelation, he rejects the evidence on the ground of his philosophic preconceptions. The evangelical begins his defense at the resurrection of Christ. With the supernatural demonstrated at that point, he is able to accept this supernatural view of the Bible.

This question of Biblical authority is the watershed of modern theological thought. Worthily does the *Christian Century* summon the World Council of Churches to a consideration of its Biblical authority before it can consider such questions as the second coming of Christ in its historical and eschatological aspects. Evangelical Christians are united by this high view of the Bible and are separated from all others. It is the fundamental authority which binds them together. The emphasis or center point of religious controversy in our day is not baptism, or the Holy Spirit or predestination but one's attitude toward the Word of God. Those churches which have taken an unequivocal stand upon the Word of God have emerged as evangelical leaders.

THEOLOGICAL LEADERSHIP

EVANGELICAL LEADERSHIP implies a commitment to a received theology. At the fiftieth anniversary of the professorship of Charles Hodge, he recalled twenty-five years of association with Archibald Alexander and Samuel Miller, saying, "They were not given to new methods or new theories. They were content with the faith once delivered to the saints . . . their theological method was very simple. The Bible was the Word of God. That is to be assumed or proved. If granted; then it follows, that what the Bible says, God says. That ends the matter." The theology of the NAE is Biblical, reformed, embraced in the confessions handed down by Fathers and defended by blood.

The constitution of the NAE embraces in its teachings: the revelation and inspiration of the Scriptures, the Trinity, the deity of Christ; the substitution of Christ under law and death; the imputed righteousness of Christ through justification; the Gospel of grace, saving faith, repentance to salvation; obligation to obey the moral law; regenerating and sanctifying work of the Holy Spirit, and the lordship of Christ over the Church and creation. For an evangelical to read such a creed or testimony of faith is to call forth a hearty amen.

Theology must be restated for every generation. We do

not imply that there should be an abandonment of the truths or facts presented in such a creedal basis of theology as is accepted by the NAE, but we do state that they must be re-expressed. One must be honest. Let us repudiate forever the view that truth remains the same but the categories of truth change. The doctrines of Scripture are truths which hold their authority unto this day. We need to present them to our day with a new application. A restatement of them with particular heed to the errors and emphasis of our day is advisable. New generations must have new experiences of these truths and their implications. Whereas a hundred years ago the evangelical church stood solidly against slavery, today its theology must be against the slave state of communism and of creeping socialism. A church unafraid to speak out on slavery should be unafraid to speak on the new human bondage.

A reformation of theological position is necessary in our churches today. An important ecclesiastical leader recently suggested to me that his denomination was interested in having men work as a team regardless of their theology. A sincere evangelical cannot work in a spirit of camaraderie with those who teach and preach error. This may be possible in the field of medicine, or science, or economics, but in theology and religion, eternal salvation of souls is at stake. One's theology may send souls to hell while another will save them for heaven. Thus modernism, Socinianism, Pelagianism, Arianism and Unitarianism cannot be tolerated in theological teaching of evangelical institutions. They have a different Bible, God, Christ, salvation, church and destiny. Their message is "another gospel which is not another gospel." To ask an evangelical to tolerate fellowship in such an anomalous situation is to ask him to deny his faith. The crying need of theological leadership is to present the revealed, changeless truth so as to challenge this generation. To this organization a whole world looks for such leadership.

EVANGELISTIC LEADERSHIP

EVANGELICAL COMES from a Greek word *euangelion* meaning "glad tidings, good or joyful news, the doctrines of the gospel." The verb form is *euangelidzo* meaning to "bring the joyful news, to proclaim the gospel, to evangelize." This means that an evangelical preaches for conversion. He has an evangelistic zeal and passion to spread the good news, to publish the glad tidings, to preach the gospel so that men will embrace it and be saved. We sometimes use the term "dead orthodoxy" but this is an anomaly. If a man is truly orthodox or truly evangelical, his faith will affect his actions. He must become evangelistic. The example of Jesus, of John, of Peter, of Paul and of the Church of the ages stands before the evangelical Christian. The greatest enjoyment, exaltation, lift and thrill of Christian work comes from the blessed privilege of evangelizing and seeing the fruitfulness of the Word of God in the conversion of souls.

Evangelistic leadership will result in the following of the program of Jesus for this age. The church should restudy the resurrection commandments or our Lord Jesus Christ given before He ascended into heaven. Here He placed the emphasis where it should be placed in the modern church.

First is the missionary commission; an evangelical Church will be a missionary Church. One thinks of what this movement could do for missions. Its present achievement lifts it far above other organizations, one third of the missions of the world are represented by it, but it

is still far below the standards lifted by our Lord Jesus Christ.

Considering the means of people in our membership, the financial position, and spiritual potentiality of the Church, a much larger undertaking should be witnessed. Missions belong not to societies, to women's organizations, to youth groups, or to Sunday Schools, but to the Church of Jesus Christ. Egypt has long been an exclusive monopoly of the United Presbyterian Church, yet a continuous reduction of personnel and activities has been going on for several decades. Whereas, pastors once were itinerating in the country areas of Egypt, that is almost unknown today. Stations have been closed, school work is being retrenched, great hospitals such as the one of Tanta are calling for re-enforcements. I know of one congregation able to support twice as many United Presbyterian missionaries as are now laboring in the entire field of Egypt under the whole United Presbyterian Board.

Jesus' program then included evangelism or the doing of the same kind of soul-winning work at home as He emphasized unto the uttermost parts of the earth. In modern parlance, that means radio evangelism, visitation evangelism, and campaign evangelism. It means that we as churches must do at home what we expect our missionaries to do abroad.

The third emphasis of the Lord Jesus was on Christian education. A completely new evaluation of the place of Christian education in the program of the Church must be made in our day. The secular challenge threatens to overwhelm the Church unless Christian education is given its proper place.

The Lord's program included a burden for one's fellow men in what we may call "societal expression of the Gospel." Surely a church that once took its stand against slavery and against liquor ought today to be taking its stand in reference to class struggle, race conflict and war as an instrument of national policy.

A true evangelical embraces the philosophy of freedom and propaganda. A basic American principle is the freedom to embrace any religion or no religion. Each religion has the right to propagate its own faith and to propagandize to the ultimate. An evangelical does not embrace a tolerance that says one religion is as good as another and one way to heaven is equal with another. An evangelist

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Photograph by Ewing Galloway

Revival Fires

By JACKIE G. BRIDGES

Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

THIS WAS the beginning of one of the greatest revivals that mankind has ever heard of or will ever hear of. Peter was the first to proclaim what had taken place to the people. He was the first preacher to fan the fire of evangelism that has just about covered the globe. There were 3,000 souls added to the number of disciples after the first sermon about this glorious experience.

Revival fires have not died out. Let us look back several hundred years to the eighteenth century. In America we have on record some of the most soul-saving revivals ever to be recorded. The Pilgrims brought a religion with them but the fire of revivals did not really begin until the eighteenth Century. In about 1725 or 1726, Jonathan Edwards was one of the great leaders of the movement that has been called The Great Awakening. America was awakened to the spirit of revival almost overnight. These fires swept the country. Many people were won to God as they rolled in the aisles of the churches after hearing a message on Hell by preacher Edwards. I am sure there were many onlookers that heard and saw the grown men and women as they rolled in the floors and screamed, "Is there not any hope?" Oh, Friend! This was indeed a revival and a true awakening.

The years sped by, and the revival fires spread to the remote frontier of the South. A great evangelist, George Whitefield, carried the "good news" up and down the land. His meetings were attended by learned men as well as by poor folk. On one occasion, Benjamin Franklin was

an attendant at one or several of his services, and at one time Franklin gave all the gold he had in his pockets to the cause for which Whitefield spoke. These men were used of God. During the administration of George Washington, there were some people who were called the "Shakers" because of their actions in their services. They apparently were acting as they were on the day of Pentecost—rejoicing.

Revival fires continued to burn. In the late eighteenth Century, the Great Revival was started in the Methodist Church. Mobs of new converts swarmed the sidewalks of the towns in the New England States. There just was not enough room for all of them within the bounds of churches. These people blocked traffic as they shouted and praised God. This surely must have been a time of reviving.

In 1796 a Presbyterian preacher by the name of James McGready went into Logan County, Kentucky, and was the prime reason for the great influx of converts among that pioneer nest of murders, horsethieves, highwaymen, thugs, and bankrupts. Logan County was then one of the most wicked places in America. It was time for a revival and it was in such a place as this that a mighty revival broke out in a place called Cane Ridge, Logan County, Kentucky, in August 1801. During the day, literally hundreds of preachers were preaching from stumps, boxes, or anything that they could stand on to make them taller than the huge throng of people. Thousands of people came to these brush arbors in the forest clearings, and there they found God. I think some estimated that as many as 25,000 people jammed into these clearings to hear the preachers as they spoke and to see the people as they rejoiced under the influence of Almighty God. Saplings were left growing around these arbors for the people who, as the people watching said, went into convulsions. Here the people talked "in tongues" as at Pentecost. It has been said that the people lay down and rolled for hours at a time; also, that the so-called "holy laugh" descended upon many of them. At one time, there were at least 5,000 people who had fallen under the power of God. My, this must have been a time of rejoicing! Revival fires were certainly burning there and they have continued to the present day.

Since the Pentecostal experience in Jerusalem, and the Cane Ridge experience, many people have found this experience to be real. I am sure that all, since Peter told the multitude in Jerusalem, have experienced the same real power.

Revivals are still being felt in churches and tents today but we are not seeing as many souls saved as we would like to see. The power of God is still manifested through people today. I recall hearing my dad tell of the great revivals that took place in Texas when the Pentecostal experience was first brought that way. The power of God was just as strong then and is now as it was on the day that the 120 made many people wonder. On different occasions, my dad and others witnessed that people felt fire or felt hot stove pipes, and did other things that would be impossible without the presence of God. Do not tell me that the days of revivals are past. You cannot tell me that the only day for people to receive the Holy Ghost was back in the days of the New Testament times. I believe that we are about to witness the greatest of all revivals. If we can get in "one accord" there is nothing that can stop another Great Awakening among us today. It is Revival Time.

TRAFFIC RULES

From the Book of Books

By DR. JAMES DE FOREST MURCH

IT WAS A DANGEROUS intersection. Three cars were involved. Had it not been for the coolheadedness and consideration of one driver there would have been a terrible tragedy. That driver was a Christian. Afterwards he remarked, "I guess the Lord must have been in the back seat and I took orders!"

The fact is that Christians should be the best drivers. Conduct on the highways as well as everywhere else is based on character. Character is based on morals. Morals are based on religion. As Goethe once put it, "There is no outward sign of true character that does not rest on moral foundation."

The open road offers one of the best opportunities in our day and time for men and women to apply their Christian principles in practical matters. If we will drive like Christians our highways will be safe and the world will be a better place in which to live.

There are many books of traffic rules but I have never seen one based on the Word of Life. Of course the Bible was written long before automobiles were thought of. Jehu is the only Bible character who might qualify as a modern traffic hazard. Though thousands of years have passed since this King of Israel drove like mad we still say of speeders, "He drove like Jehu." Bible truth and Bible principles have a strange relevance to man's doings regardless of the times in which he lives. Automobile traffic rules are no exception. Someone ought to compile a set of traffic rules from the Book of Books. With this thought in mind I sat down with the Bible the other day and came up with these:

1. TAKE GOD INTO CONSIDERATION

(God) "giveth to all life, and breath and all things . . . In him we live and move and have our being," Acts 17:25, 28.

"In all thy ways acknowledge him, and he shall direct thy paths," Proverbs 3:6.

2. PRAY FOR HELP

"The hand of our God is upon all them for good that seek him," Ezra 8:22b.

"Let thine hand help me; for I have chosen thy precepts." "Let my soul live and it shall praise thee; and let thy judgements help me," Psalms 119:173; 175.

"The fear of the Lord is the beginning of wisdom," Psalm 111:10a.

"Pray without ceasing," 1 Thessalonians 5:17.

3. OBEY THE LAW

"Whoso keepeth the law is a wise son," Proverbs 28:7.

"Submit yourselves to every ordinance of man for the Lord's sake . . ." 1 Peter 2:13.

4. STOP, LOOK AND LISTEN

"The hearing ear and the seeing eye, the Lord hath made even both of them . . . Wait on the Lord and He will save thee," Proverbs 20:12; 22b.

5. KEEP YOUR MIND ON YOUR BUSINESS

"He that wavereth is like a wave of the sea driven with the wind and tossed . . . A double-minded man is unstable in all his ways," James 1:6b, 8.

6. BE RESPONSIBLE

"To him that knoweth to do good and doeth it not to him it is sin," James 4:17.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves," Romans 15:1.

7. SET A GOOD EXAMPLE

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matthew 5:16.

"Let everyone of us please his neighbor for his good to edification," Romans 15:2.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," Colossians 3:17.

8. LOOK OUT FOR OTHERS

"Let no man seek his own, but every man another's good," 1 Corinthians 10:24.

"Bear ye one another's burdens and so fulfill the law of Christ,"—Galatians 6:2.

9. BE COURTEOUS AND KIND

"Be ye all of one mind, having compassion one of another . . . be courteous," 1 Peter 3:8.

"Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem the other better than themselves." "Look not every man on his own things, but every man also on the things of others," Philippians 2:3, 4.

"All things whatsoever ye would that men should do to you, do ye even so to them," Matthew 7:12.

"Be ye kind one to another," Ephesians 4:32.

"As we have therefore opportunity, let us do good unto all men," Galatians 6:10.

"Have compassion on the ignorant, and on them that are out of the way; for that ye yourselves (he himself) also are (is) compassed with infirmity," Hebrews 5:2.

10. PUT LOVE INTO ACTION

"Let us not love in word, neither in tongue; but in deed and in truth," 1 John 3:18.

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Text: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" James 3:5.

IN HIS LETTER to the Corinthian church, Paul gave a review of the human body as representative of the Church. The body is made of many members and each member fills its particular office; each member is necessary and may not replace the responsibility of another member in the body. Paul mentioned some of the body members, namely: the foot, the hand, the eye, and the ear. Then he mentioned that God had set the members in the body—**EVERY ONE OF THEM**. Even the members that seem to be more feeble, are necessary.

By no means did Paul infer that the feeble member was the unruly one. Though he be small, yet he is the champion of them all. The Bible declares that there were giants in those days; however, the tongue member is the giant of this day. The giants in those days disturbed the human race, but the giant of this day "setteth on fire the course of (human) nature; and it is set on fire of hell." Nothing can disturb human nature more than the little unruly member with his spitfire weapon. The body members are in subjection to the mind and controlled by human will power. Man has been able to control each member of the body very well, but no man can tame that unruly member the tongue. You may be a lion tamer or you may have tamed a bobcat, or you even may be a snake charmer, but you will never be able to charm or manhandle that little boastful member, the tongue; he is deadly and full of fire.

James said that great ships can be turned whithersoever the governor listeth with a very small helm, but only God can tame that unruly member, the tongue. A mule is a strong beast and has a stronger tongue than the human but, by means of bits placed in his mouth over his tongue, he obeys us, and we turn about his whole body. If we can control that one little member—the human tongue—we are the same as a perfect man. When the unruly member is subjected we can control and bridle the whole body.

Christ stilled the winds and the raging sea; God quenched the fire, and locked the lions' jaws, yet he has

THE UNR

some members of His Church that can scorch other members of the body three blocks away with their tongues. Some will say, "It takes a fire and a fire truck to awaken the people." Yes, and there is damage by fire and water at each excitement. Bear in mind, "Behold how great a matter a little fire kindleth." We have been able to extinguish hell fire in the lives of men with the Word of God; however, the tongue fire in the mouths of some unruly members is still burning to the lowest hell.

I am informed that when the human body is completely relaxed, it generates heat equivalent to that of a 125 watt light bulb. And when the body is exercised it generates heat equivalent to a 250 watt bulb. I have seen an unruly member generate enough heat to blow a fuse if his tongue were connected to a voltage line. He may not blow a fuse in the church lighting system, but he can create enough confusion to throw the entire church body into schism. In most water-heating devices a safety valve or "pop off valve" is installed. The purpose of the valve is to let off excess steam and to prevent explosion of the equipment. The unruly member has a "pop off valve"—his mouth. On Sunday morning, after the devotional, you can hear him letting off steam about the morning message. The serious part is that the unruly member remains steamed up all week. The pastor comes to church on the next Sunday steam-blistered all over.

We pastors will never be able to extinguish the fire of the unruly member. Fighting him is like dashing gasoline into a fire or trying to put out a broom sage fire with a blacksmith's bellows. He says he has the Holy Ghost; I wonder if the Holy Ghost has control of him? He testifies of being "in the way" for over fourteen years—that is the trouble. How can we get him out of the way?

We are justified by our words and we are condemned by our words. One trouble with the unruly member is that he has talked himself under condemnation and feels that it is the other person who is not living right. James said, "Let your yea be yea; and your nay, nay; lest ye fall into condemnation." Be swift to hear and S-L-O-W to speak; yet that unruly member is running swifter than a weaver's shuttle. He can sow more discord in the Church than the weaver's shuttle can weave threads on a loom. The weaver's shuttle crosses thread or yarn into cloth, the un-

UNRULY CHURCH MEMBER

By CLYDE C. COX

Pastor, Dillon, South Carolina

unruly member's tongue crosses church members by his yarns. He really works in a wool factory, because he is a wolf in sheep's clothing.

The unruly member is a spot in our feast, a cloud without rain, a well without water and a tree twice dead and plucked up by the roots. Some have made such a statement as, "I would like to see that church on fire." Well, they must not know our little tongue member. He can create so much tongue fire that the pastor must use a smoke screen to preach to the sheep and the lambs on Sunday morning. If you preach a red hot sermon at the old goat, he will dodge it and you will smash a sheep that has done no evil right in the face.

A man was traveling by train and looking at the beautiful hills and the landscape artistically designed by nature. When he viewed a cow in a fenced pasture and her calf in another section, he saw an interesting sight. The cow was licking her calf clear through the fence. He turned to another man nearby, and said, not knowing the man was a minister, "I never knew that a cow had a tongue that long." The minister in a soft voice very kindly replied, "That isn't very long, you should see some of the members at our church, their tongues are so long that they can lick other members clear across town."

IT HAS BEEN SAID, "Where there is so much smoke there is bound to be some fire." The little unruly member sometimes makes me think of war equipment used on the battlefields—especially the flame thrower. He can spit fire worse than a jet bomber in pursuit of an enemy. I have heard of fire-eaters in sideshows; they may be fakes or freaks; however, our little unruly member can sleep, eat, and drink with his mouth full of deadly fire. The unruly member is a firebug—a person that delights in sneaking around, under cover of darkness, setting property on fire and laughing while it burns.

Recently we put on a Sunday school contest and it worked; however, the little unruly member spit fire all over town to signify that he does not believe in church contests. A few days ago one of the members came upon this tongue member who had smoke and fire rolling forth from his mouth—this time it was a cigarette. Where there is tongue fire against the Church you will later learn that the tongue member himself is not loyal to church

rulings.

The Bible speaks of the ten virgins; five were foolish for not taking oil in their lamps. The fire had gone out and they missed the bridegroom. The unruly member must have some kind of oil in his vessel; it seems that his fire never goes out. Maybe he has that fire that is never quenched; we know his tongue never dies. We know he is a foolish virgin because a fool is known by his many words. The Bible sets forth many different kinds of fire, namely: hell fire, unquenchable fire; Holy Ghost and fire; ministers as a flame of fire; God is a consuming fire; the pillar of fire and the coal of fire upon the tongue. The latter fire seems to be the kind the unruly member has—the tongue fire. It will not help to heap coals of fire upon his head because his head is already full of coals of fire. Fire can be useful if kept in the fireplace or firebox, but when the Devil makes a firebox of our mouths and uses our tongues as pokers, more devils will be stirred up than the pastor can cast out in two years of hard preaching.

It is true we are to be tried as by fire to prove our loyalty to the Church and God. The unruly member will try our faith by tongue fire until we either prove fireproof or ignitable. When I was a boy we played with a ball that we called a fireball. We took a thread-wound ball and soaked it in fuel oil and set it on fire. The boys could take hold of it and let it go quickly and suffer no burns, but if one failed to let go quickly he would suffer burns. When that unruly member begins to throw off fire the best thing to do is to let go quickly and make a dive for cover, or you will suffer burns. It has been said that a burned child never plays with fire. It seems to me that we have been burned by the tongue fire so many times that we should learn our lesson. Just a few minutes in conversation with the unruly member will sear your conscience until it will look like scorched hide.

The church stands in need of more God-sent fire from His altar—the kind that set fire to the sacrifice upon the altar during the dedication of the Temple. The Holy Ghost and fire has its place in the church; our ministers need the coal of fire upon their tongues—the live coal which God took off the altar with the tongs and placed upon the tongue of Isaiah. When Isaiah received the coal

of fire he said, "Here am I, send me." The Holy Ghost is a pillar of fire to guide the Church; He is a radar needle to show us things to come. But tongue fire will set the Church on fire, stir up the course of our natures into unholy rage and let the sun go down upon our wrath. How can we rid the Church of that unruly member? After twenty-eight years in the ministry, my answer is, "I do not know."



TRAFFIC RULES FROM THE BOOK OF BOOKS

(Continued from page 7)

"Thou shalt love thy neighbor as thyself," Matthew 19:19.

"Let us consider one another to provoke unto love and to good works," Hebrews 10:24.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you," Matthew 5:44.

11. SHUN STRONG DRINK

"Who hath woe? who hath sorrow? . . . who hath wounds without cause?" "They that tarry long at the wine . . . Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder," Proverbs 23:29, 31, 32.

"The Lord will not spare (him) the drunkard, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven," Deuteronomy 29:20.

12. THOU SHALT NOT KILL

"Thou shalt not kill," Exodus 20:13.

"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man," Genesis 9:6.

These (six) things doth the Lord hate . . . A proud look, a lying tongue, and hands that shed innocent blood," Proverbs 6:16, 17.

(Dr. Murch would be pleased to hear from readers who might contribute other Bible passages which have some application, in principle at least, to the promotion of better driving and public safety.)



VANGUARD OF THE EVANGELICAL MOVEMENT

(Continued from page 5)

gelical believes that what has been revealed in Scripture is the final and ultimate truth. He then determines to propagandize all who do not accept our gospel so as to convince and to convert such individuals. He grants the same right to his religious opponent and he holds that such an evangelistic purpose is basic to an evangelical faith.

Our responsibility must be discharged to our present generation. We cannot evangelize the generation which is gone, we cannot evangelize the generation which is to come. The generation which is past cannot evangelize us and the generation which is to come cannot evangelize us. We have but one generation, namely, the living generation, and it is our responsibility to reach that generation with the gospel.

ECCLESIASTICAL LEADERSHIP

AN EVANGELICAL LEADER is an ecclesiastical leader. Thus a movement like this must take its place in the ecclesiastical movements of the day. The atmosphere of our ecclesiastical age is one emphasizing unity, merger, organizational oneness and ecumenical fellowship as the solution to all problems. Ecumenical unity has become a fetish among certain groups, especially in denominational leadership. Yet an inner contradiction is witnessed among the same ecumenical leaders. They are willing to cooperate on the high level, but they have intensified exclusiveness on the local level. Denominations have become more clannish in their youth work than ever before, while simultaneously calling for cooperation interdenominationally on the ecumenical level. Thus in some areas they have almost killed the Christian Endeavor movement. This is an inner contradiction, which should be resolved.

This is but an example of the spirit of our age. Jesus told us that in the latter times tares would be gathered together in bundles. We are seeing this in our day with unions, world courts, world governments, the United Nations, and hundreds of world organizations. Let the church take heed that it, too, is not bound together as the tares.

The effect of this movement upon the local church is to reduce the creeds; to take the edge of conviction; to cooperate in questionable movements; and to produce confusion in general. Individual churches are asked to go along with mergers which often deny their very heartiest heritage and hope to say nothing of their convictions. Thus the Episcopalians and the Presbyterians pressed for union—two diverse systems of government. Thus the Evangelical and Reformed Church and the Congregational Christian Churches pressed for union which would necessitate the abandonment of one or the other of the ecclesiastical forms.

Alternatives exist at present before this very movement. Overtures are being made to members of our NAE to support the National Council of Churches and to be rewarded with places of leadership and responsibility therein. But this would mean compromise with modernism, Barthianism and sacerdotal Christianity. It is a large price to pay for unity and we evangelicals must live with our consciences.

Then, there is the possibility of merger with the American Council, in the analogy of the merger of the AFL and the CIO. This would result in a very powerful evangelical movement, able to enlist the support of all Bible-believing Christians. It is a consummation devoutly to be wished. Yet many of us find it impossible, for we must retain our integrity, self-respect, and principles of ethical action. We cannot surrender principle for expedience or power. Our only course seems to be the one upon which we have embarked; namely, positive action based upon faithful adherence to revealed truth. The seventeen departments of action within the NAE are expressing with power in the nation and abroad the basic convictions of this evangelical movement. The achievements of these commissions and departments are tremendous. The international commission alone has sponsored similar organizations in seventeen nations, where indigenous evangelical associations are promoting many forms of work true to the Biblical Christianity. South India alone has seen a total change of ecclesiastical outlook and atmosphere from

a series of evangelical leaders who have ministers there in the last three or four years.

Let us reaffirm our commitment to cooperative action among evangelical bodies of believers. Let us encourage mergers among believers of like precious faith, without violence to their history, tradition and doctrine. And let us individually maintain our witness to the faith once and for all delivered to the saints.

Thus a great challenge stands before this movement. It is enhanced by its own gathering strength, by the crisis of the times, and by the alternatives which lie before the Church. It is a challenge enforced by materialism, whether in organized Communism or in educational naturalism, by modernism unchastened and aggressive, by

Romanism encroaching and threatening, and by the secularism of modern life. It is evidenced by the longing of the people for two things: first, a clear doctrinal position; they must know what they believe. They are forced to this knowledge by the ideology of Communism. Second, for a committed life which will outlive, outlove and outserve the Communist in practical ideals. They must have avenues of expression of faith in action.

God has set before this movement an open door of evangelical leadership. There will be many adversaries. Let the responsibilities and privileges of that position be fully assumed.

—From *United Evangelical Action*



HIAWASSEE, Ga.—Recently we had a two weeks' revival conducted by Brother Virgil Caldwell from Asheville, North Carolina. A number were saved, sanctified, and filled with the Holy Ghost. Eleven were baptized in water, and ten were added to the church. We also received a good offering toward the enlargement of our church building which we are to start in the near future. We praise the Lord for all this. Brother Caldwell will be a blessing to any church desiring a revival.—Bonnie Garrett, Reporter.

OAKVIEW, Ga.—On May 26 we began a revival at the Oakview Church of God with Brother A. C. McKaig of Mobile, Alabama, as the evangelist. It was the greatest revival Oakview has ever had. Forty-four were saved, 27 sanctified, and 30 filled with the Holy Ghost. Brother McKaig also prayed for the sick and many miracles of healing were performed through his prayers. The church was greatly revived in every way. We appreciate our good pastor, Brother A. J. Porter, and his family. They have been a great blessing to our church.—Mamie Hughes, Reporter.

JONESVILLE, N. C.—The Church of God in Jonesville, North Carolina, moves on. We have just had a thirteen-night revival with Brother R. L. Gassaway of Cooleemee as the evangelist. Our church was greatly blessed. Seven were saved, 4 sanctified, 8 baptized in water, 3 added to the church, and 1 was filled with the Holy Ghost. The Holy Ghost power fell in almost every service. Our Sunday School is still on the increase. We averaged 158 in attendance for the month of June. We also raised \$223 for our pastor to go to camp meeting. Our Ladies' Willing Worker's Band is raising money to remodel our parsonage. Pray for us in Jonesville.—Ralph Luffman, Reporter.

HICKORY GROVE, S. C.—The Lord's mercy was manifested in a great way night after night as sinners came prepared to give their hearts to Jesus Christ. Thirty-seven were saved, 15 sanctified, 7 filled with the Holy Ghost,

16 added to the Church, and 15 baptized in water. Several received a healing touch for their bodies. Brother and Sister B. F. Case, the pastor and his wife, are fine people to work with.—A. S. Worley, Evangelist.

RIFLE RANGE, Fla.—God gave a glorious revival at Rifle Range. I was there for three weeks, and God blessed in a great way. Twenty-nine were saved, 21 sanctified, 19 filled with the Holy Ghost, 16 baptized in water, and 5 added to the Church. Some of those who received experiences were already members of the church. The first Sunday night 4 were saved, 5 sanctified, and 6 filled with the precious Holy Ghost. They were seeking salvation from one end of the church to the other. My, how God did work and bless our souls. Many were gloriously healed by the mighty power of God. Brother J. G. Williams is the pastor. Pray that God will bless my ministry everywhere I go.—W. M. Rumler, Evangelist.

GAP HILL, S. C.—The Lord showed His power to save and to heal in the twelve-night revival with Brother Earl Roach and his fine people. Including the pastor, this was as fine a group of people as I have ever worked with. Eighteen were saved, 16 sanctified, 21 filled with the Holy Ghost, and 3 added to the Church. Many were healed by faith in the name of Jesus Christ.—A. S. Worley, Evangelist.

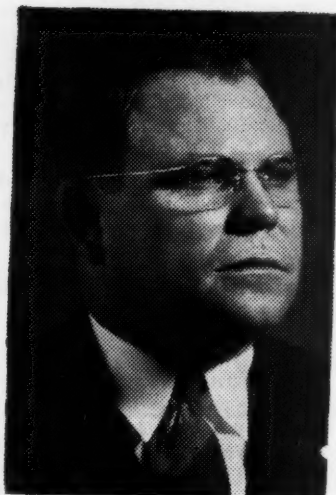
ROGERSVILLE, Tenn.—We have recently had a revival which was conducted by Brother and Sister Robert Johnson. Nine were saved, 1 sanctified, 2 filled with the Holy Ghost, and 5 joined the Church. This is a new field of work; we have been organized for about three months. We now have eleven members, and Brother Fred Edwards is our pastor. We have a great opportunity here, so pray for us.—Mrs. Bobby Phillips.

CLAYTON, Ga.—The Lord gave us a great ten-night meeting here. Thirty-

three were saved, 18 sanctified, and 12 filled with the Holy Ghost. Many were set free from the tobacco habit. One man who had used tobacco for 62 years and another who had used it for 50 years testified that they were free indeed. A man who had been blind in one eye for 17 years was healed instantly, and a woman who had been deaf for 10 years was healed. Others testified that they were healed of tuberculosis, cancer, goiter, sugar diabetes, heart trouble, and many other diseases.—A. S. Worley, Evangelist.

EARLE, Ark.—Recently we had one of the best revivals we have had in the history of the church. Twenty-nine were saved, 19 sanctified, 17 baptized with the Holy Ghost, and 10 added to the Church. God began to bless from the first service, and night after night the altar was filled with seekers wanting to be saved and filled with the Holy Ghost. Many nights the services lasted until eleven-thirty or twelve-thirty o'clock. Even though it was cotton-chopping time, the people still came night after night, and we had good attendance during the entire four weeks of the revival. Enough money was raised during the revival to paint the inside of the church and part of the parsonage. This revival will long be remembered by the members and friends of the church here. On the last day of the revival we baptized 10 in water, with more to be baptized as soon as the rivers go down. Hugh Don Johnson from Memphis, Tennessee, was the evangelist. Any one desiring to contact him may do so by writing 2874 Heber Avenue, Memphis, Tennessee, or phone 62-0296.—C. L. Selby, Pastor.

WHARTON, W. Va.—We have recently had a wonderful revival with Evangelist Bessie Connor and her co-worker, Hazel Moses. Eight were saved, 13 sanctified, 6 filled with the Holy Ghost, 4 added to the Church, and 3 baptized in water. We also had communion and feet washing. The church was greatly blessed.—Roxanna Severet, Pastor.

FIRST PRIZE

Rev. EARL P. PAULK
State Overseer of Florida

SECOND PRIZE

Rev. RALPH WILLIAMS
State Overseer of California

THIRD PRIZE

Rev D. C. BOATWRIGHT
State Overseer of Georgia



Rev. HOMER J. BOATMAN
Youth Director of Florida



Rev. PAUL L. WALKER
Youth Director of California



Rev. W. C. SWILLEY
Youth Director of Georgia

We are happy to announce the above winners of the annual Publishing House Contest. The contest was marked by the enthusiastic promotional efforts of the state officials, pastors, and the laity. The final tabulations showed that we sold over 50,000 song books, increased the EVANGEL circulation to 45,000, and increased the circulation of the LIGHTED PATHWAY to 50,000. Many states far exceeded their quotas.

Earl P. Paulk, state overseer of Florida, again took first-place honors. Brother Paulk has confirmed his faith in our publications by winning all three of the Publishing House Contests since it was first sponsored in 1953. J. L. McCoy, state overseer of Iowa, became the only other repeat winner from last year's group by winning fourth prize.

We now look forward to the coming year to the new Publishing House Contest. Again we shall have the opportunity to work together in the distribution of our fine publications. During this coming year, take upon yourself the responsibility of placing both of our publications in every home in your community. Replace the false doctrine, filth and illicit newsstand literature with wholesome, healthy Christian reading. Do your part—step out to take your place in the great campaign to overcome evil by good—distribute the printed Word.

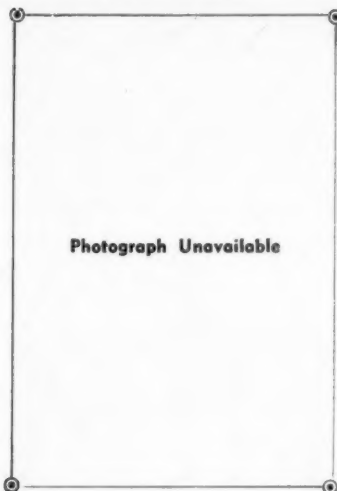
Pastors, encourage your choir by providing the latest song books. Again we doff our hats to these fine winners.—Sales Mgr. H. Bernard Dixon

FOURTH PRIZE



Rev. J. L. McCOY
State Overseer of Iowa

FIFTH PRIZE

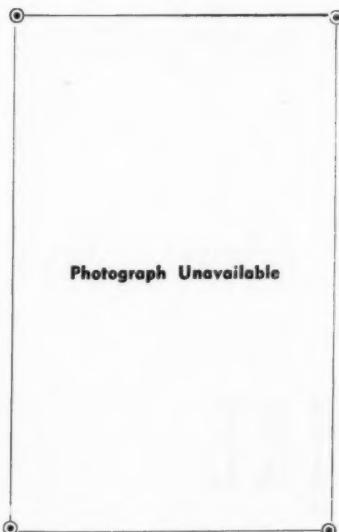


Rev. MADISON W. SINDLE
State Overseer of New York

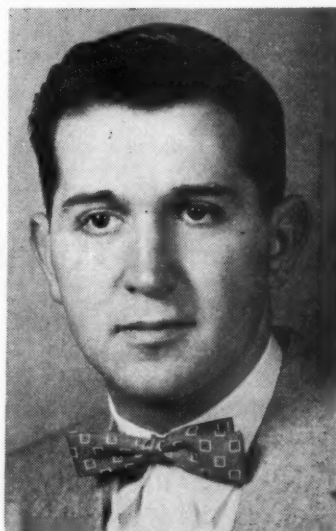
SIXTH PRIZE



Rev. GRADY L. WATERS
State Overseer of Minnesota



Rev. J. H. WATSON
Youth Director of Iowa



Rev. EUGENE NICHOLSON
Youth Director of New York



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"A new thing was happening in Illinois. City officials sent physicians to the tent to examine those exercised by the Spirit, but they could discover no malady other than 'a higher power than man.' A carnival tent was put up across the street from the gospel tent, but the people at the carnival drifted in fascination to the revival. Even the carnival performers ventured across the street to hear the gospel, and some of them were saved. The remnant of the carnival quickly left town. Several hundred received the baptism of the Holy Ghost; people camped near the tent in order not to miss a service or a sermon; the meetings were so emotionally pitched and the booming voice of the evangelist so sincere that people often fell into the sawdust as he invited them to the altar. He stalked the aisles pointing his finger at sinners and commanding them to seek God, many of whom fell screaming in either fear or ecstasy as they started toward the altar."—From *LIKE A MIGHTY ARMY*, a history of the Church of God.

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religious news



ROMAN CATHOLIC ABUSE OF FOREIGN RELIEF GIFTS CHARGED (WRR-6-8-55)

A question pertaining to religious use of U.S. surplus foods made available by the United States to non-profit groups for distribution to other nations has been raised in Washington by Representative Harold D. Cooley (D.-N.C.), chairman of the House Committee on Agriculture, who said he understood that some U.S. surplus food distributed in other nations by Roman Catholic organizations has been identified as a gift of the "bishops and clergy of the United States," rather than as a gift from U.S. taxpayers.

Mr. Cooley's comment came after Earl T. Butz, assistant Secretary of Agriculture, in relating how one or two shipments of surplus food had been dumped overboard because too much of it was sent at one time, admitted that Catholic relief agencies abroad have refused "in isolated instances" to distribute the surplus food "except in the name of the Holy Father." This brought a comment from Mr. Cooley that "if a country refuses to accept and distribute this food, except in the name of the Holy Father, it ought to be withheld."

Mr. Butz testified that food surpluses valued at 75 million dollars have been shipped overseas under the year-old program.

The chairman called the official's attention to an article in a South American newspaper which reported that one such shipment had been distributed in Peru by a Catholic relief agency, and the article stated that the food was a "gift of the Catholic bishops of the United States." Mr. Butz replied that the Department of Agriculture has no control over what a reporter may write in Peru.

Mr. Cooley then asked if it were true that Catholic agencies abroad had refused to handle such shipments "except in the name of the Holy Father."

"There have been isolated instances," Mr. Butz replied.

A spokesman for War Relief Services—National Catholic Welfare Conference in New York told wire service reporters, according to Washington newspapers, that "before an ounce of food was moved we notified every one of our American representatives that the recipients were to be informed that these are the gifts of the American people." In addition, he said, both small packages and large containers

are stamped clearly: "This is the gift of the American people."

All food distributed abroad by any religious agency, Catholic or Protestant, carries this same statement, but the packages also may carry the insignia of the sponsoring agency, U.S. officials have pointed out.

Residents of Baltimore, Md., can now hear sermons without going to church. They need only to dial a number on the telephone to hear a helpful message.

This unique telephone service is provided by the Young Men's Christian Association of Baltimore in an effort to provide religious guidance whenever it is sought. Though the service started only last February 22 and is not yet listed in the telephone directory, it is already popular. This should not be surprising. It is comforting certainly to know that religion is conveniently available.

Some may be inclined to scoff at this service, saying it is too mechanical, too insubstantial. They would claim that real religion requires far greater effort than merely dialing a

telephone number. But the sponsors of this service do not offer it as a substitute for the church. Each of the sermons concludes by urging the caller to pray, or to attend church regularly.

The service is a reminder that religion is always and easily available to those who want it, that it is larger than an individual or a church building, that it can enrich all phases of daily living. Baltimore's response indicates that the short sermons are helping many people. In just 16 weeks 500,000 Baltimoreans have dialed MUI-berry 5-3510 and received a one-half-minute message of comfort, advice and inspiration from the Bible.—Willoughby (Ohio) News-Herald.

The official Church of Scotland magazine, *Life and Work*, commented concerning the Billy Graham campaign in Glasgow, "The Crusade has left Scotland and the Church fresher and more invigorated in spirit. It has broken down barriers . . . It has provided newspapers with their greatest circulation booster in many years. It has even stirred some ministers to preach better sermons."

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